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ABSTRACT

This paper discusses how social studies can best prepare enlightened citizens for the 21st century by centering the curriculum around ethics. The first part of the paper traces the history of the social studies from the Colonial period, when no uniformity existed in scope, sequences, and materials, up to the present period, in which there is ambivalence between the demand for certainty and the need for individual freedom. In the second section the author states four assumptions intended to serve as discussion organizers and criteria for establishing new directions in social studies. The four assumptions are that curriculum developers and users (1) should understand that the school and society represent countervailing forces and the resulting tension should be represented in the curriculum; (2) should be sensitive to the needs of the world today, to the enduring values of the human family, and to the human imagination focused on the future; (3) should be sensitive to the epistemological base which characterizes and defines course content used in the classroom; and (4) should include classroom/community discourse as a part of the curriculum. The third part of the paper focuses on implications of these assumptions for social education, which are that the instructional program must include intellectual, practical, and ethical considerations. The concluding section discusses new directions for social studies, centered around ethics. (NE)

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BEYOND THE WIDENING HORIZON: RETHINKING SOCIAL EDUCATION

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Prologue

Over the last three years, there has been a great deal of concern and debate relative to the identity and direction of social studies in the 1980s and beyond.[1] This debate is both a healthy and troublesome situation. Debate and uncertainty are essential to the democratic mind and resultant actions, but this debate provides somewhat less structure than many educators can tolerate. Thus, a sort of ambivalency has developed in curriculum thought between the demand for certainty and the need for individual freedom.

This struggle between certainty and freedom has been the case since our colonial period. In those days, virtually no uniformity existed in scope, sequence, and materials, and even by the end of the 19th century more than 360 different textbooks were used to teach courses in history. Then, in 1892 the NEA established a Committee of Ten to recommend a sequence for the secondary social studies program. The American Historical Association, believing they could improve on the NEA's sequence, recommended their "ideal" social studies program in 1896. It consisted of a four-year sequence of ancient, medieval, English, and American history. In the early 1900s, the American Political Science Association suggested the study of home, school, and community in elementary grades. And, in a new NEA report published in 1916, a sequence was suggested that would have more lasting impact. This suggestion consisted of two, three-year cycles for the 7-12 social studies program:[2]

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Cycle 1 (grades 7, 8, 9) European history, American history, civics

Cycle 2 (grades 10, 11, 12) European history, American history, problems of democracy

This pattern seemed particularly appropriate because many students dropped out of school at the end of the ninth grade. This meant that there were two cycles that students went through from the seventh grade through the twelfth grade with citizenship, United States and European history being taught twice. In reflecting on this unpretentious yet revolutionary document, historians have come to realize that it was a benchmark in American social studies education. The report gave respectability to the term "social studies," and it led to the introduction of the new ninth grade Civics and twelfth grade Problems of Democracy fusion courses. It also introduced the concept of one-year courses in European and American history; it called the attention of curriculum developers to the needs of students; it loosened the control that college entrance requirements had on the high school curriculum; it supported the idea of local curriculum development; it opened the doors of the secondary school to all of the social science disciplines; it suggested that social studies education should gain direction from the needs of society rather than solely from the dictates of scholarly disciplines; and it made the dominant purpose of social studies the cultivation of good citizenship. . . that is, the education of the individual as an efficient member of society in the national and world communities.

This pattern held until the late 1950s (and some would argue that it still is the dominant sequence) when the federal government, through NDEA, NSF, and other sources funded more than 90 curriculum projects. These projects and other efforts funded at the state and local levels emerged in what was called the "new social studies."

The calls for change came from many places. In 1958, the National Council for the Social Studies appointed a national commission on the social studies. The Commission reviewed basic changes and movements which characterized American society and called for a full scale reappraisal of the social studies curriculum. It pointed out that much of the content being taught was outdated, either in

terms of societal needs or because it had been superseded by recent research in the social sciences and humanities. It argued for a closer cooperation between social studies specialists and social scientists, and pointed out the need for a national study that would result in recommendations sufficiently specific to give definite guidance to local school systems without describing a single curriculum sequence.[3] Of course, the federal government* in their funding policy implicitly called for change also. The change, however, called for by federal funding was not a synthesizing or unifying effort but an attempt to "let a thousand flowers bloom" so that educators could "harvest the best."

Implementation of the "new social studies" in the late 60s and early 70s brought renewed vigor to this area of the curriculum, but also created new challenges. For example, the pedagogical methods used by elementary teachers found their way into junior and senior high schools. Cognitive (inquiry) skills and affective areas listed in Bloom's Taxonomy of Educational Objectives came to influence the teaching/learning goals, materials, and styles of teachers who previously thought of themselves largely as "subject matter specialists." Obviously the projects also led elementary educators to sharpen their focus on content areas. One concomitant problem developed in both elementary and secondary schools when some educators ignored a balanced approach to social studies, placing, perhaps, too much emphasis on a particular aspect of the program while de-emphasizing or ignoring other components.

*Many states also entered into the curriculum development arena. For example, in the mid-60s Wisconsin developed, "A Conceptual Framework for the Social Studies." This program presented major conceptual strands for history and the several social science disciplines in a K-12 sequence. A major sequence change was also recommended. It called for a two-year sequence of U.S. history placed back to back in either the eighth and ninth grade, or the tenth and eleventh grade, and the world history/area studies program was also placed back to back in the eighth and ninth or tenth and eleventh grades. This provided for a six-year (7-12) sequence of an "introduction to the social sciences" in the seventh grade, four years of U.S. and world studies, and one year of selected social science discipline study.

The social science disciplines also improved their status at the secondary level. They were now more readily accepted as discrete courses in American high schools. Anthropology, psychology, political science, economics, and sociology became commonly accepted course offerings. This expansion of subject matter was undoubtedly healthy, but here too there were problems. For example, there was a serious lack of program coherence at the secondary level which resulted from the proliferation of new courses. Questions asked by concerned educators included "What students are taking all of these courses?", "How can we insure that the electives selected by an individual learner provide him or her with a tentative, yet comprehensive 'frame of reference'?", "How can we provide some meaningful orchestration of the social studies?". Further complicating the picture were developments that were taking place in the general area of the curriculum. In the late 60s and early 70s, a number of educators advocating a "non-curriculum" made their appearance. These professionals looked upon a preplanned curriculum as "establishment propaganda." They favored instead a social studies curriculum that grew out of immediate needs and interests of students. This was certainly not a new idea, but it captured the minds of many who sought to bring "relevancy" to education. The other side of the ledger was balanced by a number of educators who favored a specific curriculum that was to be implemented and measured in terms of performance objectives. Finally, other forces at work in the era sought such things as multi-ethnic texts that accurately portrayed the status of minorities, and better ways to utilize media and game theory in social studies education.[4]

These events, of course, are prologue to the concerns raised by educators in the 1980s. These perceived concerns include a lack of curriculum balance and comprehensiveness. . .reduced student achievement and a lack of understanding of democratic citizenship. . .rapid social change and instructional (educational) stagnation. . .world issues (human survival) and educational relevance.

While it is simpleminded to suggest that schools in general and social studies in particular can address this kind of laundry list, it is the case that many think schools should.

Fundamentally, the above list of concerns has been addressed through appeals to a "return" to history,[5] community-based education,[6] and/or basic skills.[7] In addition to these items, certainly an appeal back to the Tyler rationale[8] of addressing needs of society, the child and the discipline(s) is also held up as a model for "relevant" curriculum development. Beyond these discussions, others have also dealt with the ethical questions inherent in any discussion of the curriculum.[9]

Theoretical Foundations

Out of this history and this discourse a set of assumptions about curriculum development can be stated. These assumptions can serve as discussion organizers and criteria for establishing new directions in social education. The four assumptions which will be discussed here are:

1. CURRICULUM DEVELOPERS AND USERS SHOULD UNDERSTAND THAT SCHOOL AND SOCIETY REPRESENT COUNTERVAILING FORCE(S), ONE TO THE OTHER, AND THE CURRICULUM SHOULD PRESENT THIS TENSION IN A MUTUALLY EVALUATIVE PERSPECTIVE.
2. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE NOT ONLY TO THE NEEDS OF THE WORLD TODAY, BUT, MORE IMPORTANT, TO THE ENDURING VALUES OF THE HUMAN FAMILY AND TO THE HUMAN IMAGINATION FOCUSED ON THE FUTURE.
3. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE META-KNOWLEDGE CONSTRUCTS (EPISTEMOLOGICAL BASE) WHICH CHARACTERIZE AND DEFINE COURSE CONTENT USED IN THE CLASSROOM.

4. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE NOTION THAT CLASSROOM/COMMUNITY DISCOURSE SHOULD BE CONCEPTUALIZED AS A CURRICULUM DEVELOPMENT ACTIVITY.

Let us look at the four assumptions one at a time...

1. CURRICULUM DEVELOPERS AND USERS SHOULD UNDERSTAND THAT SCHOOL AND SOCIETY REPRESENT COUNTERVAILING FORCES, ONE TO THE OTHER, AND THE CURRICULUM SHOULD PRESENT THIS TENSION IN A MUTUALLY EVALUATIVE PERSPECTIVE.

The relationship between the "town and gown" has always been a concern for educators basically because of the support/reinforcement functions that the community performs vis-a-vis the school. Until recently, school has been, along with the home and place of worship, a primary institution. Working with the other two institutions, the school has depended upon them for its value and mode of operation. But, an intriguing thing has happened relative to the degree and quality of institutional change. While the schools have attempted to "take on" aspects and functions of other institutions, the family and church are ambivalent about relinquishing these tasks. As the institutions stumble into the future, pushed by rapid and worldwide cultural disorganizations and disorders, it has become less clear as to the legitimate boundaries between institutions. This does not mean, by the way, that the institutions of school, home, church, etc. are obsolete in their conceptual form. . .we will have them with us as long as people live in groups. However, they will assume different forms based upon the needs and values of the particular society in question.

The discrepancies among institutions (their separate rates of change and confusion over functions) are creating an interesting tension between the school and other social institutions. One apparent result of this tension is the changing perception of "school" which many citizens now carry. . .a perception which is unclear at best and in some cases downright hostile. No doubt there is confusion

and disarray on both sides of the street, but schools are the most vulnerable of our institutions. This does not mean that schools will disappear or be systematically destroyed, but it does suggest that the present situation must be taken seriously, for it would seem that schools as presently operated are unsuited to the needs of the decades ahead. What is at issue today is not the validity of this claim, but the creative development of a pedagogical excellence and its operational integrity within American society.

With regard to society, education tends to have two natures (two personalities). These personalities are mutually dependent. That is, education's internal health is a function of its ability to relate to the larger community . . .telling the community about education and educating itself about the community. In a way, education must have an internal logic, a "life of its own," but, it must also explain "life in general." It must be a counter force to the community and to itself as well. The health of the school can be seen in the community and the health of the community in the school. School is, in essence, or should be, a countervailing force to society. A flywheel which helps the "machine" run more smoothly. . .a gyroscope which helps the "ship" stay on course. . .a mirror which helps the "person" evaluate beauty and truth. . .and a scale which helps the "people" weigh justice. This countervailing force helps all of us to understand our rightful place in time and convinces us that life is more than the here and now. It is nothing less than the link which we have with each other, from ages and ages past to ages and ages to come. This countervailing force gives us the perspective of time and place and culture so as to be able to look at ourselves and our community in a new light. This countervailing force is, in essence, the spark that links the past with the future. School should be like a synapse filled with impulses (knowledges and feelings) that jump from one generation to the next and from one time in a person's life to another time. We

often say that we understand the past and future. . .hold it up for inspection. Wisdom, however, comes when we allow the past and the future to understand us. . . when they hold us up for inspection.

To see ourselves in this light is to illuminate moral principles. It is this light that makes us accountable to the people, ideas, and ideals of the past and to the yet to be born citizens of the future.

The curriculum that would address this "mutual evaluation" would have to be explicit relative to the role and nature of schooling in a free society. The curriculum items of content would, no doubt, attend to the nature of systems, the study of school and society, and the skills and attitudes needed for criticism.[10]

2. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE NOT ONLY TO THE NEEDS OF THE WORLD TODAY, BUT, MORE IMPORTANT, TO THE ENDURING VALUES OF THE HUMAN FAMILY AND TO THE HUMAN IMAGINATION FOCUSED ON THE FUTURE.

The concept of gross needs (i.e., food, shelter, belonging, etc.) as a precursor to curriculum development is insufficient in power to address fully the complex task of curriculum development. While we talk of the needs of society, the child, or the discipline (knowledge), we must note that needs are a function of culture and culture is defined through its needs. That is, once we move beyond the gross "need" statements, we must study general culture as well as culture specific items in order to get some understanding of the need(s) which education meets. For example, education as a concept is operational within any culture, but its form and function are directly related to the nature of the culture in question. Cultures not only vary in complexity and value preference, but in notions of chronology and the rate of change. The curriculum must deal with chronology, change, and inter/intra-system relationships. In essence, there

are two categories of needs which the institution of education must address, irrespective of whether that institution is defined in terms of father's lap, a log, a one-room school building, or a complex radio/television education communications network. These two categories are: 1) the need to pass on the cultural heritage (the codified knowledge of the human family) from one generation to the next, and 2) the need to teach the uninitiated how to deal with problematic situations in personal and societal futures. The dynamics of these two notions of cultural heritage (perspective) and application/decision making (probability) are always a function of the rate of cultural change.

3. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE META-KNOWLEDGE CONSTRUCTS (EPISTEMOLOGICAL BASE) WHICH CHARACTERIZE AND DEFINE COURSE CONTENT USED IN THE CLASSROOM.

Intellectual literacy comes from an understanding of the relationships which exist between epistemology and the utilization of knowledge (applicability) in society both today and tomorrow. The educational implications of the relationship between the epistemological base and "knowledge-in-use" are both sequential and rhetorical. They tend to blend into one another so that it becomes difficult to know where one ends and the other begins. However, to the curriculum developer the understanding of the epistemological base and its relationship to how knowledge is used is critical. Epistemology is concerned primarily with meaning. . . how we create and derive meaning from others and our environments. It provides a lens(es) through which we see, understand, and create new realities.

In a real sense, the curriculum developer and user must develop and understand the "grammar" of the knowledge that is being taught. He or she must understand the "realms of meaning" or the implicit and explicit theories which support all pedagogical efforts.[11] This is particularly the case when objectives like citizenship, environmental awareness, and even global understanding

are used. These objectives simply need an epistemological base to draw upon or the possibility for disciplined study is negated.

From this assumption, it follows that different subject matter usually rests upon different epistemologies. Questions about the nature, development, and use of knowledge differ from one discipline to another. It is a mistake, therefore, to divorce curriculum development from subject matter substance. It is obvious that curriculum development proceeds differently with different subject matter. For example, if there is little disagreement over the subject matter itself, the decisions facing the curriculum developer will be confined to those of style or sequence, etc. On the other hand, if there are disagreements concerning the subject matter itself, such as the study of "whose" economics, then the scope and range of decisions to be made by the curriculum developer (and, for that matter, the curriculum user) is considerably expanded. Within the social studies, a range of topics is encountered from relatively well agreed upon historical and geographical information to open questions of social value and opinion.[12]

4. CURRICULUM DEVELOPERS AND USERS SHOULD BE SENSITIVE TO THE NOTION THAT CLASSROOM/COMMUNITY DISCOURSE SHOULD BE CONCEPTUALIZED AS A CURRICULUM DEVELOPMENT ACTIVITY.

Given assumptions one through three above, we can see that curriculum development is a never-ending task. Those involved in this task must carry on a continuous dialogue within the educational community, and between the educational community and the larger world. This dialogue, this discourse, should be characterized by quality and the quality of the discussion willbe judged by a series of questions such as: Are the positions taken accurately stated? Are the facts describing the policies accurate and complete? Are the arguments logical and complete? Has attention been reflectively given to supporting examples and challenging counter-examples? What are the motives implicit or explicit in the

positions stated? What are the consequences of the stated positions? Finally, within this notion of classroom/community discourse is there reliance upon meta-knowledge and ethics? In other words, the "grammar" used by the curriculum developer and user must call attention to ethical philosophy itself. It is this component of the curriculum which will allow for renewal, regeneration, and evaluation. This means taking seriously the notion that the classroom as well as the school must be a community (of scholars) where individuals feel some cohesiveness to the group because there is an ethical reference point beyond the individual and located in some sense of "the common good."

Let us turn now to the implications of these assumptions to literacy and social education.

Social Education: Levels of Literacy

To be educated is to be. . .what?

Certainly it does not mean to be certified. It does not mean to be trained. It doesn't even mean to be materially better off. . .although it could include all of this. Neither does it mean to be a good employee or a worthy home member, or even a better consumer, automobile driver, or basketball player. . .although it could include all of this too. To be educated is something much more pervasive and much more subtle. It is nothing less than to be able to understand and create individual and societal paradigms for viewing and understanding the world. It is the moral courage to make decisions that relate not only to the present, but to the past and future as well. It is the know how to understand and work with technology and the practical side of life. It is the sensitivity to understand and criticize art, architecture, and the aesthetic environment. It is the skill and willingness to work for the good society. And, it is the ability to work on self in a never ending struggle to be better. . .not better off. . .<u>better</u>!

And, what kind of instructional program could possibly provide for these abilities and understandings?

To begin with, the instructional program must include intellectual, practical, and ethical considerations or components. Practical skill, intellectual ability, and ethical competence should all play a role in the curriculum. For example, the curriculum would emphasize skills of language, thinking, and speech through practice in the traditional subject areas and subject area combinations. Further, the subject areas would always stress the reflective considerations needed to study the ethical implications of decision-making through literature, environmental science, and philosophy. If, for example, we expect to study a novel such as Mark Twain's, Huckleberry Finn, and do not bring out the ethical dilemma which Huck faces, we miss the point of the study of literature. Or, if we study the history of the United States and fail to reflect upon the ethical implications of such items as the Kansas/Nebraska bill; the bombing of Hiroshima; bussing for school integration; etc., we also miss the point of history. Or, if we do science without attention to the social/ ethical implications of scientific investigations we arrive at half truths.

The balance of ethics, intellectual, and practical skills must be the goal toward which education must move. This is the basis of social studies education.

Literacy as Ethical Understanding

Many of today's students tend to hold three common beliefs that would suggest a need for emphasizing ethics and morals. First of all, they seem to think that the world is so corrupt that the ethical behavior of one person is insignificant. Second, they believe that the individual is so powerless in the face of large corporations and bureaucracy that social/political impotency, and with it moral impotency is inevitable. Finally, they accept little personal responsibility for social ills. All of these attitudes are extremely dangerous

to the survival of self and society. Underlying this malaise is the implicit and fallacious belief that technological advances make it unnecessary to be concerned with moral issues. Students (citizens) permit scientific gains to act as a substitute for the vigilance, discipline, and hard work necessary for ethical development. . .a scientific "pill" can remove an ethical question of behavior and consequences. But, why has this attitude developed and, what are its antecedents?

In large measure the answer. . .or problem . . .is our reliance on logical empiricism and its nineteenth century parent. . .positivism. While it is difficult to define, positivism is an assumption about the world and reality based upon "objective observations." Its genesis can be traced back to August Comte who insisted that theory can be freed from the imaginary powers of the human mind and based upon the nature of things and laws which govern them. This notion represents a major paradigm shift from classical ideas about theory, which held that people could free themselves from the "objective" world and provide an orientation for ethical action. . .that is, a search for truth and justice. Positivist theory views itself as "value free" . . .and it presents a set of methodological techniques devoid of ethics, goals, and historical roots. In the Western intellectual tradition, this division has not always been the major orientation of meaning and thought. In the classical assumptions of Plato, ethics and knowledge were seen as inseparable. With the decline and fall of classical knowledge during the medieval period, ethics and knowledge were separated with ethics and values seen as more important than knowledge. With the Enlightenment, the separation continued, first with no assumption of primacy between values and factual knowledge to positivism. . .the ascendancy of knowledge over values and ethics.

Under positivism's central assumptions of objectivity and empirical verification, facts become self-subsistent and questions about the creation of knowl-

edge are buried under the weight of "value free" notions of epistemology. Further, knowledge, information or data taken from philosophy, ethics, religion, history, or other "non-scientific" frameworks are not acceptable. . .this kind of knowledge is considered irrelevant.

But it is not only the nature of positivism which is at issue, but its pervasiveness in human consciousness. It is the fundamental paradigm of our time. In fact, some people will even forsake the power and beauty of a non-positivist epistemology (i.e. religion) in order to be counted with the popular epistemology of positivism (i.e. science). This is done without realizing that each has its place in our search for meaning, and to try to put all knowledge in one category . . .suggesting only one paradigm. . .is folly. It is this certainity which is dangerous. . .it is this paradigm which teaches us to approach problems in isolation instead of comprehending the world as a holistic network of interconnected components, ideas, and phenomena. It is this paradigm which cuts away ethics, religion, and philosophy from the "important" elements of the cultural heritage, and this "cutting" is done in the name of objectivity. It is this paradigm which replaces questions of "what should be" with questions of "what is," thus relegating ethics to a category of uselessness. It is this paradigm which argues that social organizations such as bureaucracies are independent of human beings. It is this paradigm which tells people that they are passive pawns in a game of social chess. It is this paradigm which dissolves meaning by failing to make room for historical experiences or social memory. It is this paradigm that denies the essence of goals by neutralizing hope and rejecting the future.

In addition to the pervasive "consciousness of positivism," ethical literacy is also eroded by notions of certainty which come from the fringe areas on both ends of the political spectrum. Certainty is almost always antithetical to ethical literacy. This does not mean that ethics are relative. Ethics must

always make reference to moral principals. Ethics are those things like "codes of ethics," which are specific to certain professions, societies, or human transactions. Morals, on the other hand, are general in the sense that they are the criteria against which reference is made vis-a-vis human motivation, behavior, and consequences. Morals are absolute but they are difficult to delineate because of complicated contextual extensions in all moral decision making. If, for example, you knew where an individual was hiding from a "Gestapo type" gang who you knew wanted to kill this individual, would you "lie" to protect her life? While it is clear, as stated in one set of moral principals (the Ten Commandments of Judeao/Christian heritage) that you should not lie nor kill. . . you can readily see that within the context of the Gestapo story an appeal to a simple list of moral principles, any list of moral principles, would be insufficient in making the moral decision.

Thus, ethics always make reference to moral principles and in that context ethics tend to vary more with the particular society, profession, and circumstance. Morals on the other hand, are much more general. But morality can never be relegated to a listing of moral principles for morality is, ultimately, made manifest in what people think and do. Our moral principles can be demonstrated in such simple terms as telling the truth, caring for others, doing justice, etc. The manifestation of moral principles in the behavior and thought of people, however, is primarily a function of decision-making or what might be called the practice of making moral decisions. This is, in essence, the center of educational purpose.

But what is it that the individual needs to learn relative to "literacy as ethical understanding?" Certainly students need to learn what people who study religion and philosophy have said about this area and, while it is much more complicated than it may seem here. . .ethical literacy must first attend to the

three notions of intent (motive), behavior, and consequences. These items must be considered if we expect ethical literacy. Intent is perhaps the most difficult to understand and discuss. For example, an individual may behave in an admirable way, and said behavior might even have positive consequences. But what of intent?

Item: you see an elderly women with a large purse attempting to cross the street. Let us say that you intend to steal the purse as you escort (help) her to the other side of the street. Half way across the street, however, you spot a police officer and you change your mind about the theft and proceed to escort the women across. She thanks you and you both go on your separate ways. The consequences turn out to be okay, and the behavior seems to be quite ethical, but what about intent. . .ethical literacy is more than stumbling into a good ending. Further, ethical literacy is at its base a personal or individual phenomenon. We cannot (and should not) delegate ethical decisions. This means that individuals must take the time and make the effort to learn how to become "better" decision makers. This can be done not only through practice, but also through the study of decisions which other individuals have made throughout time and the reasoning processes which they have used.

Consider, for example:

*What is virtue?

*Can virtue be taught?

*What is the nature of good and evil?

*What is the difference between knowledge of human nature and knowledge of the world?

*How should a thoughtful person behave and what should he or she say (or not say) in times of public hysteria?

*Is bad conduct mostly the consequence of ignorance?

*Is belief in the existence of divine law a part of the foundation of ordinary "law abidingness"?

*When may the individual justly heed a "higher" law than that of the state of which he or she is a citizen?

Intellectual Literacy

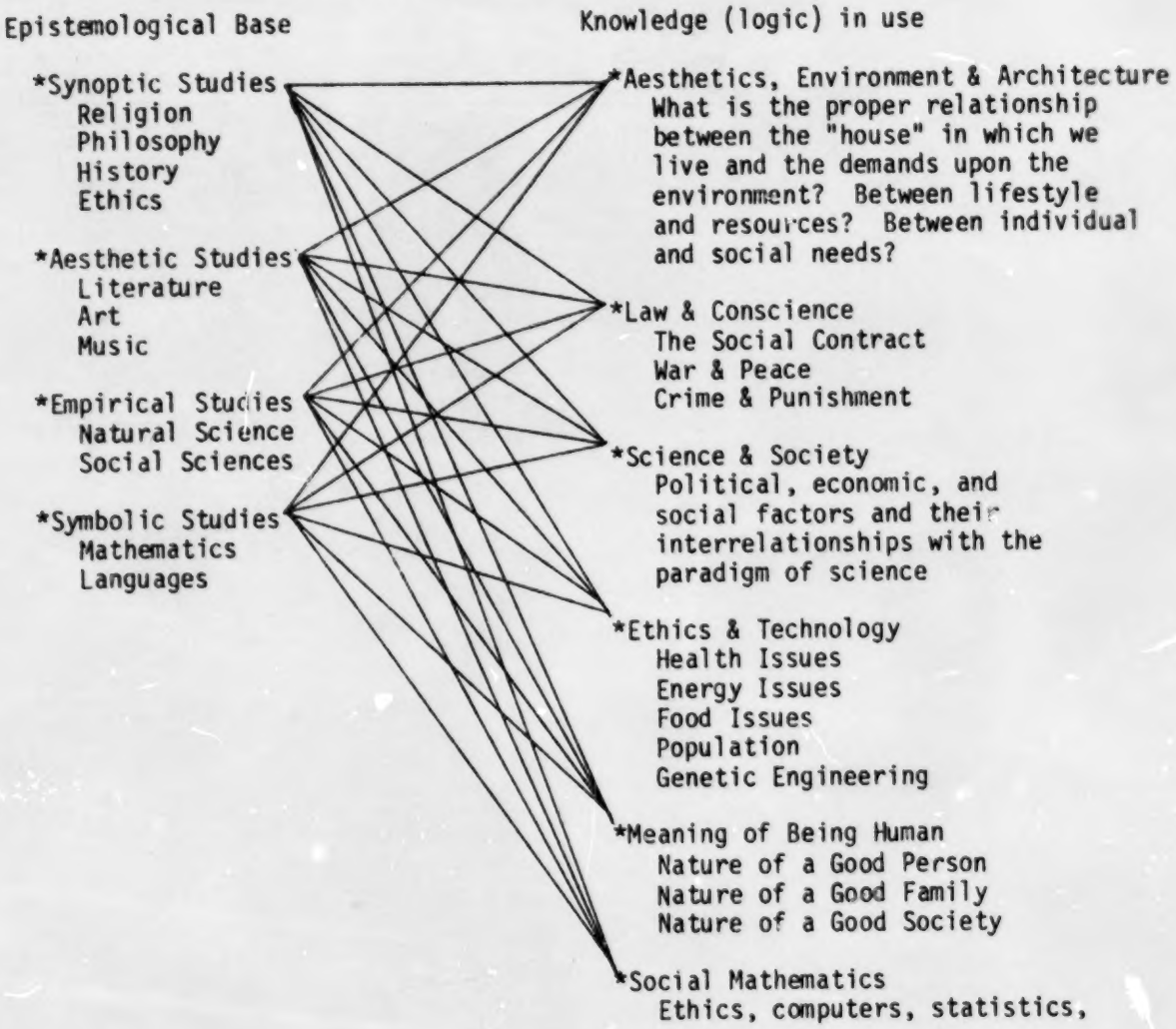
Intellectual literacy becomes an extension of moral literacy in the sense that to separate is simply a manifestation of our work here. In reality there is no difference between these two notions. However, in this discussion, "intellectual" literacy is used in the more narrow sense of the cultural heritage or knowledge codified in disciplines such as history, science, philosophy, and art.

Intellectual literacy in this sense has to do with meaning. . .how we create and derive meaning from others and our environments. It provides a variety of lenses through which we see, understand, and create new realities. Immediately, it should be clear that this is also the essence of ethical literacy. But, again, the further classification is made here primarily for its pedagogical implications.

In thinking about intellectual literacy and learning, one needs to consider not only the traditional areas of study (e.g., history, science, religion, etc.) but also new combinations that address the future without denying the past. Certainly, in terms of what people do (and need) several examples of these combinations might be suggested.

For example, consider the following schema with regard to the educational goal of the development of a "social ethic". . .enlightened citizenship. The epistemological base suggests four domains of study which include the synoptic, aesthetic, empirical, and symbolic.

The Educational Goal: Enlightened Citizenship. . .The Development of a "Social Ethic"

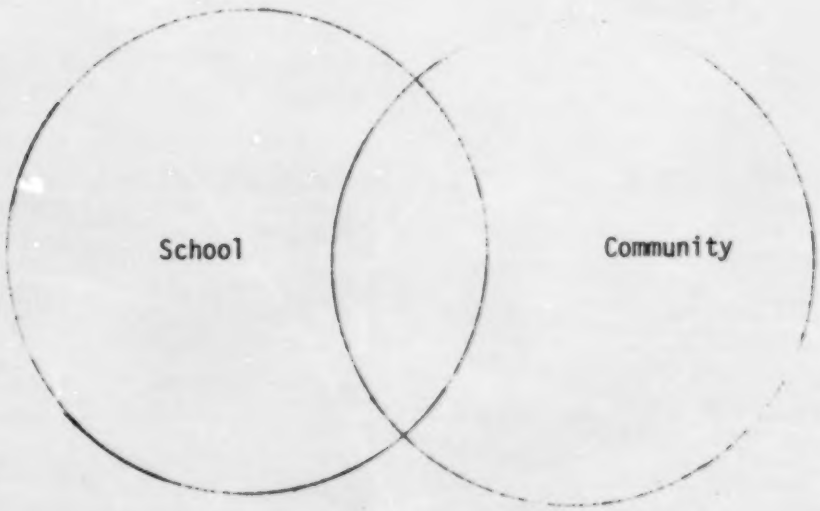


These four areas of study include virtually all of the disciplines now common to libraries and school/university study. For example, within the synoptic studies area, disciplines such as religion, philosophy, history, and ethics can be placed. The aesthetic area would include the arts as well as literature. The natural and social sciences, of course, make up the empirical studies area, while mathematics and languages complete the symbolic studies area. I would also suggest that the areas of personal study and ethical/moral study overlap or are part of each of the four major divisions.

In turn, this epistemological base gives substance to the knowledge (logic-in-use) which suggests a number of discipline combinations appropriate for today's students. Six topic areas are suggested here: aesthetics, the environment and architecture; law and conscience; science and society; ethics and technology; the meaning of being human; and social mathematics.

The knowledge combinations such as "law and conscience" have as their base all of the four areas of meaning which in turn have as their reservoir the codified knowledge of the human family. Without a conscious effort to relate these notions, new areas of inquiry become folly.

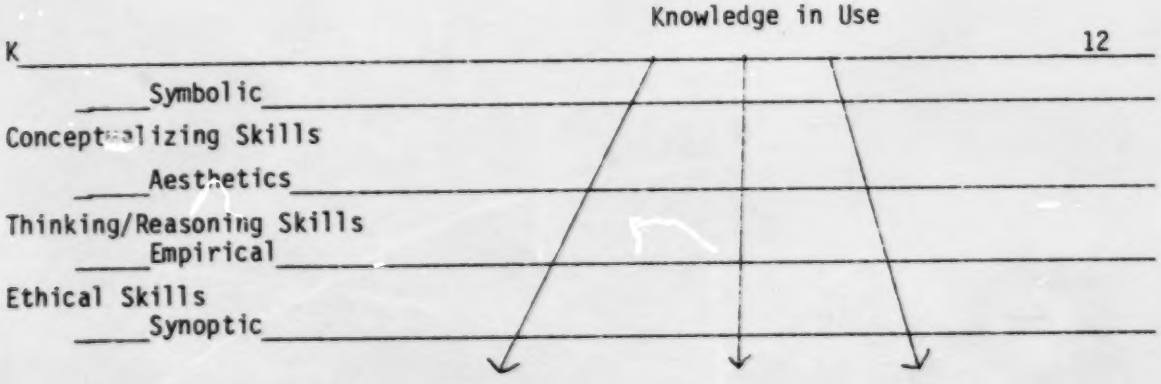
Intellectual literacy addresses, then, the relationships between fundamental epistemological roots and knowledge utilization (together with the creation of new knowledge). The educational implications of this relationship between the epistemological base and "knowledge-in-use" are both sequential and rhetorical. In a sense, it is like the relationship between school and community. . .sequential and rhetorical. . .they (should) blend into one another so that it is difficult to tell where and how they intersect.



We often think of community (family), school and larger world as a linear notion . . .the individual student who comes from a community, attends school and goes back to the community; in turn to send children of his or her own back to school. We should see the community/school relationship, however, as cyclical. . .they are mutually dependent, each supporting the other in a recurring spiral.

In like manner, the relationship between the epistemological base and knowledge-in-use is reciprocal. We might start with the four categories of discipline study or with those areas, questions, or issues of social emergency or need. As investigations are made in an area like "law and conscience," for example, students will have to draw upon the knowledge from all four epistemological categories, and, indeed, may come "back to the well" many time.

The areas of the epistemological base start early in the formal education process.* And while a sequence of sorts can be built, the important criterion is the assurance that students be exposed to all areas. This suggests that five and six year olds are learning art, philosophy, and the natural and social sciences as well as mathematics. And the knowledge-in-use "interventions" are used at intervals to link areas of epistemology and address new concerns and interests of students and society.



*For pedagogical reasons it is possible to sequence three important skill areas so as to mesh with the epistemological base and knowledge-in-use. They are: 1) conceptualizing skills, 2) thinking/reasoning processes, and 3) an understanding of the social contract (ethical skills).[15]

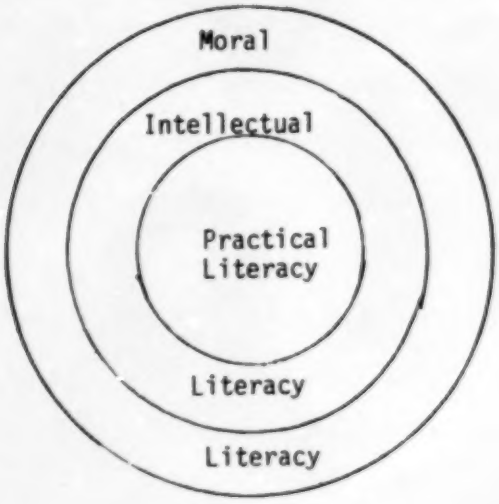
With reference to the above chart, for example, by linking philosophy (synoptic), art (aesthetic), and science (empirical) second graders can build models of shelters on land, underwater, and in space. . .discussing the aesthetic as well as the physical proprieties of building in certain areas and the technological questions and knowledge needed to do so. . .a sixth grade class could investigate how food production and allocations (empirical) affect the wealth of nations and cultural regions over time (synoptic) and the impact of future land/ocean use (empirical/ symbolic) on the earth's ability to feed its people. . .17 year olds working with "retired" individuals from the community could study the nature of work (synoptic/ symbolic) as well as the possible alternative technologies of their respective lifetimes vis-a-vis the need for new workers with new expertise and life style demands (aesthetic/synoptic). Use of the epistemological base can be made as issues arise and as students become more competent in their "application of knowledge."

The intellectual literacy which accrues from this combination of interventions in the epistemological base is two fold. . .first of all, attention is given to the disciplined study of the cultural heritage and, second, application of this knowledge is made relative to issues which are multidimensional in their scope as well as in their orientation toward the future, thus building a bridge between the cultural heritage of the epistomological base and the future images and potentials of today's students.

Practical Literacy

Practical literacy, the third part of the educational picture is perhaps most difficult to define within the social studies. Certainly, the skills which are provided in programs such as "home economics" or "family living" are obvious, also basic mechanics, and fundamental physical (education) skills. In the social studies, however, practical literacy includes the application of intellectual and

moral skills in personal interactions with others and the environment. . .from managing one's time to making personal economic decisions. The ability to make practical decisions almost always carries intellectual and moral implications. What is important here is to see practical, intellectual, and moral literacy as an inclusive set whose parts have functional relationships one to the other.



Practical literacy, without moral and intellectual development cannot be called education. The same applies to all three areas. . .with one very important condition, that is that moral literacy is a first order concern, intellectual literacy second, and practical literacy third. In other words, education must place its priorities in this order, "by definition". . .or else there is no education . . .there is only training. It should also be noted, again, that these three notions constitute an inclusive set. . .part of practical literacy <u>is</u> intellectual and moral literacy. . .part of intellectual literacy <u>is</u> moral and practical literacy. . .and part of moral literacy <u>is</u> practical and intellectual literacy.

We might take the areas of literacy and pose a set of questions related to an everyday situation. . .noting how the areas intersect.

For example:

Paying taxes in our republic (a lesson in a 12th grade social studies class):

Questions to be raised and answered by the citizen (student).

1. Ethical question - when may, or must, the individual obey the claims of conscience rather than the claims of the community (society)?
2. Intellectual question - how do the budgets (public finances) of the state (nation) affect my relationship to other citizens?
3. Practical question - which form(s) should I use in filling out my taxes?

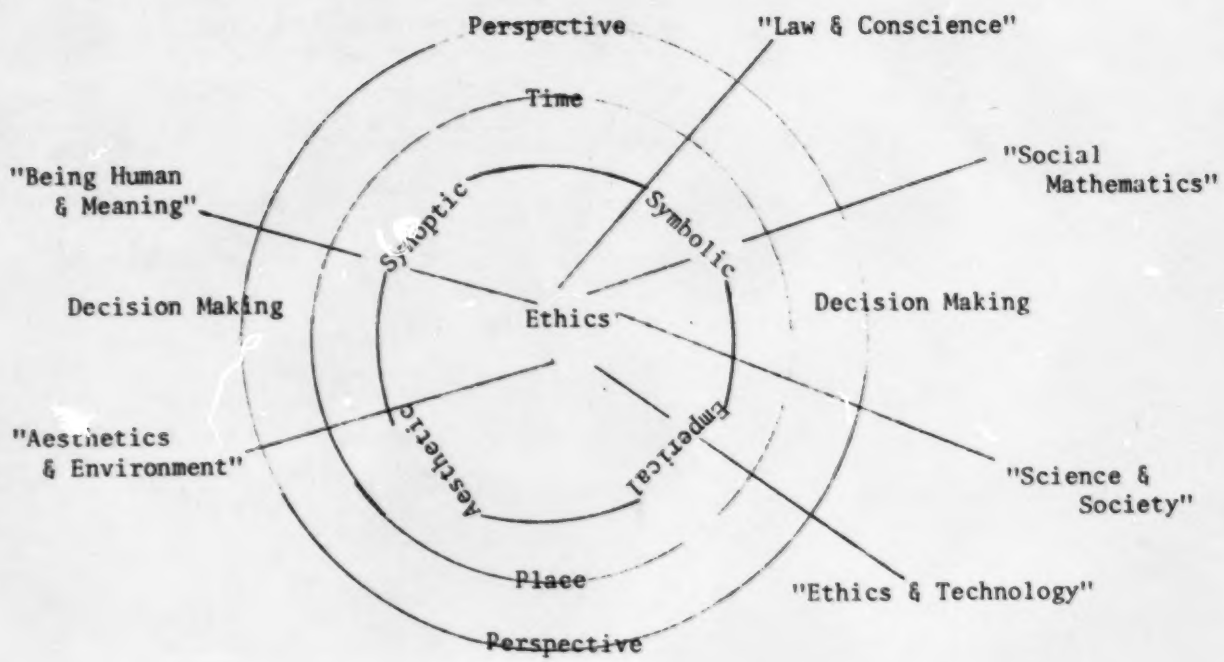
In preparation for a resolve of these questions one might need to read Sophocles, Antigone (ethical), discuss the nature of public finance, perhaps, with an economist (intellectual) and, find out about tax forms from the IRS (practical). Note that all epistemological base disciplines might be utilized and the point is simply that everything we do has these three sides to it.

New Directions in Social Studies Education

In discussing new directions in any curriculum area it is appropriate to start with ideas of scope and sequence. Scope refers to that set of knowledge, including skills, which constitutes a field of study and addresses explicitly the goals of that field of study. In the social studies, scope has normally included the disciplines of history and the social sciences together with discipline combinations, i.e., economic geography, behavioral sciences, etc. However, if the above discussion of literacy is taken seriously, then the common scope of the social studies must be altered in order to more adequately address the goals of enlightened citizenship. . .the development of perspective and decision-making.

The scope of the social studies, then, should center around ethics. Perspective and decision making are the outer boundaries of the social studies scope and make manifest the goals of this area of study.

SCOPE



Giving substance to the scope of social studies are the synoptic, aesthetic, empirical, and symbolic study disciplines. Within these areas of study, emphasis is certainly placed upon those disciplines which contribute most to developing perspectives of time, place, and culture; to enhancing decision-making abilities in the political, economic, and social spheres of life; and to the development of ethical responsibility. Thus, we see that direct utilization of history and the social sciences as the necessary epistemological base, but curriculum sufficiency resides in our ability to complement this base with religion, mathematics, philosophy, and art. These disciplines, and others, working together can account for the core of the curriculm scope for the social studies. Beyond this base, we can point to combinations of knowledge (logic-in-use) more adequate to the future without foresaking the past. . .combinations like "ethics and technology," "social mathematics (computers and statistics)," "political economics," and so forth. Six areas of study are listed on the above figure, but these are only representative.

The scope of the social studies, then, should address ethics, perspective, and decision-making. To accomplish this task, fundamental subject areas and combinations thereof must be utilized.

Sequence means that curriculum organization must provide for the continuous development of learning. In determining sequence, most plans give some consideration to:

a. Maturation and experiential background of the learner. . .the experiential background of the student developed in his or her interaction with the social environment sets limits on what can be learned.

b. Interest in and use of what is to be learned. . .characteristics of the learner such as mental development and interest must be considered by the curriculum developer and user for they also set limits within which learning is possible.

c. Prerequisite learning. . .learning is best achieved when curriculum content and skills are ordered from the more simple to the more complex and students are required to master some elements of content and skill before moving to more complex areas of study.

d. Difficulty level. . .difficulty level, which reflects both limitations on the students' knowledge and skills and the complexity of what is to be learned, must be taken into account in all plans for sequence.

There tend to be two common approaches to determining sequence. One is to examine factors that are largely external to the learner, such as structures of the various disciplines (logical), and the other is to look at aspects of the learner and the learning processes for (psychological) factors. In all cases, it should be clear, an adequate social studies sequence will combine both logical and psychological factors.

Beyond these general notions of sequence, the social studies should give attention to the following principles:

* Sequence is a function of increasing the quantity and quality of relationships between the epistemological base and the application of knowledge.

Scope and Sequence

Attempts at the creation of an appropriate scope and sequence for the social studies are numerous. Many new ideas fail because of the inertia of the "books" available and the fact that many teachers are comfortable with the status quo. And besides, "one logical sequence is as good as the next. . .since curriculum logic is mostly internal." In other words, to develop and implement a new direction in social education would demand an effort on the part of teachers and publishers the likes of which we have never seen. But, it is exactly this kind of commitment and effort that is needed today if we expect to have enlightened citizens for our republic in the twenty-first century.

Future Directions

Unlike the widening horizon curriculum, the suggestion here is to start with attention to the earth (global) and return to it several times. It should also be noted that there are two constants in the sequence: (1) attention to the knowledge base, and (2) attention to the skill base needed for perspective and thinking (decision-making). Next, it should be noted that knowledge applications are made throughout the sequence, and it is at these points of intervention that attention can be given to topics such as ethics and technology, science and society, law and conscience, social mathematics, etc. Finally, attention is given to certain themes which can serve as unifying factors in the K-12 program. This is not an exhaustive list but only represents some of the areas in which the students can study. (See chart in Appendix A)

This framework for curriculum offers one way in which the developers and users of the social studies program can address the four assumptions discussed above with some sensitivity and craft. There can be discourse relative to developing a community/school evaluative perspective, as educators and community people become involved in knowledge applications like, "aesthetics and the

social world," or "law and conscience." Second, enduring values become a central point of emphasis in the attention given to ethics and ethical literacy. Third, the attention given to epistemology as a base for knowledge application, and finally the emphasis placed upon earth, community, and human possibilities provide for continuing growth and evaluation of the program.

One last point of synthesis needs to be made relative to the above discussion. That is, to combine a general sequence of local/global considerations with the general content of the cultural heritage. It is also important to combine these factors with the general themes of social contract, language/thinking, art, and ethics. Finally, the application of these themes and knowledge can be made in suggested topics under "knowledge-in-use."

For example, curriculum components are taken from the skill base, the sequence themes, the knowledge base, and the application (scope) themes. A kindergarten unit in social education with these components might contain the following items:

Scope	Knowledge Base	Sequence	Skill Base
aesthetics environment architecture What is a home? a. earth as a home b. home as home	art (including music) ethics How should we treat the earth? language/thinking (describe reality and imagine new realities) social contract (How can we be fair about the way we treat each other, i.e., sharing or distributing resources) Knowledge is drawn from history and the social sciences plus the humanities as appropriate to addressing the areas outlined in the scope themes.	earth my home	Conceptualizing Skills observation classification seriation spatial relationships making judgments

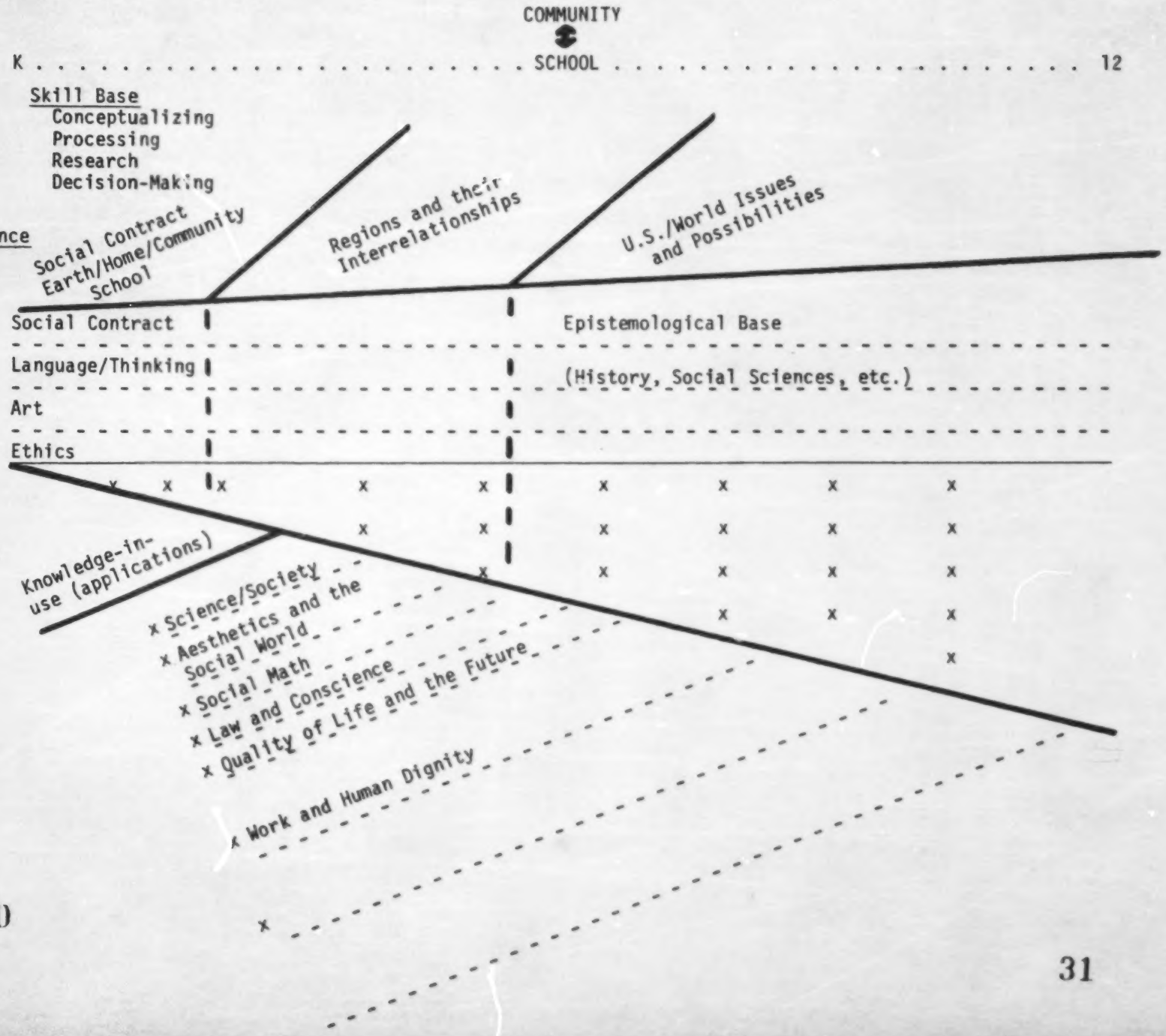
Activities for the five- and six-year olds can be constructed from the above components and a series of activities can make up units of study. The task of the curriculum developer is to align the four components and establish a logically and psychologically appealing program. Starting with consideration of scope (application themes) it is possible to structure an exciting sequence built upon the substance of a sound knowledge and skill base.

Conclusion

This paper calls attention to new issues and possibilities in social education. Its major purpose, however, is to initiate discourse on one of the most important topics in education today. . .the preparation of enlightened citizens for the twenty-first century, and how best the social studies can help in this task. In the book, The Third Wave, Alvin Toffler states;

> "What is important here are not these specific suggestions. By working together, we can no doubt come up with far better ideas, easier to implement, less drastic in design. What is important is the general path we choose to travel."

And so we must see our task in (the improvement of) social studies education not so much as reaching a destination as to travel with a different view. . .a view that will help bring meaning to students' lives allowing the individual to see life differently, with sensitive eyes that behold the fullness of what it means to be human.


COMMUNITY
K . . . . . SCHOOL 12
Skill Base
Conceptualizing
Processing
Research
Decision-Making
Sequence
Social Contract
Earth/Home/Community
School
Regions and their Interrelationships
U.S./World Issues and Possibilities
Knowledge Base
Social Contract
Language/Thinking
Art
Ethics
Epistemological Base
(History, Social Sciences, etc.)
Scope
Knowledge-in-use (applications)
x Science/Society
x Aesthetics and the Social World
x Social Math
x Law and Conscience
x Quality of Life and the Future
x Work and Human Dignity

FOOTNOTES

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2. Report of the Committee on the Social Studies of the Commission on the Reorganization of Secondary Education of the NEA - "Social Studies in Secondary Education: A Six-Year Program," Arthur William Dunn, Secretary, Washington, DC, Government Printing Office, 1916, page 12.

3. Program Improvement for Social Studies Education in Wisconsin, No. 7250, Dept. of Public Instruction, 1977, page. 17.

4. Rumpf, Art. Unpublished paper, Milwaukee, Wis., 1976.

5. Phi Delta Kappan, June, 1981. Pages 731-732.

6. Newman, F., Bertocci, T., and R. Landsness, Skills in Citizen Action University of Wisconsin, 1977.

7. Basic Skills statement adopted by the State Social Studies Curriculum Study Committee of Wisconsin. Basic skills deal with the following five areas: The student should be able to:

   a. Use reasoning processes in economic, political, and social decision making;
   b. Comprehend the vocabulary and logic of the several academic subject areas which make up the social studies;
   c. Communicate ideas through speaking, listening, writing, and the use of other symbols;
   d. Use the methods (language) of the social sciences, history, literature, social math, and the fine arts to describe and explain social phenomena; and
   e. Perform basic psycho motor activities necessary to learning and health.

8. Tyler, Ralph, Basic Principals of Curriculum and Instruction, University of Chicago Press, 1950.

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